

RELIGIOUS INQUIRER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—Paul.

[\$1 per annum, in advance; \$1 25 at the end of six months; or, \$1 50 at the end of the year.]

VOL. IV.

HARTFORD, CONN. JUNE 4, 1825.

NO. 15.

RELIGIOUS INQUIRER.

PRINTED AND PUBLISHED EVERY OTHER SATURDAY, BY

J. T. BEEBE,

A FEW RODS SOUTH OF THE LITTLE BRIDGE.

REV. JOHN BISBE, JR.—EDITOR.

CAUTION.

FOR THE RELIGIOUS INQUIRER.

SUNDAY SCHOOLS.

At the organization of the Sunday School in the First Society in Berlin, the Rev. Mr. Robbins, in his sermon on that occasion, while informing his audience what they would learn from the Bible, concerning the character of God, gave three distinct catalogues of the divine attributes, in neither of which he said a syllable concerning his mercy, love or goodness! But in the course of his sermon he took care to paint the wrath of God in glowing language, and to remind his auditors, that it is ready every moment, to burst upon their heads, and plunge them into the gulph of interminable woe! So then, it seems, Mr. Robbins does not choose that the children and youth in Kensington Society should learn, at least from him, that the Lord is gracious and merciful, slow to anger and abundant in goodness and truth; that his wrath is but for a moment, and that his goodness is permanent, and lasting, and durable as eternity; that his mercy endureth forever, and that his tender mercies are over all his works. That all the divine attributes harmonize and combine to form a perfect character, which is expressed in the scriptures by one emphatical, transporting word, and that word is LOVE—"God is love," saith the beloved disciple, "God is love."

I would not be uncharitable, I would hope for the best. But from such a beginning, I greatly fear what will be the progress and the end of the Sunday School in this place.—If indeed Mr. Robbins be ignorant that mercy, love and goodness constitute an essential part of the divine character, then I most devoutly hope, (in the language of the psalm he read on the occasion,) his pupils may

"Grow wiser than their teachers are,
And better know the Lord."

INFORMANT.

FOR THE RELIGIOUS INQUIRER.

ON THE TERM INFIDEL.

As the use of the term *infidel* has become common as a mark of reproach, and frequently appears to be used as a

convertible term for vagabond, it may be well enough to quote an authority for the use of the term from an orthodox source. Whether those who so often use it against others, are included in the definition given below, by the celebrated Mr. Brown, of Haddington, is left to the good sense of the reader.

"INFIDEL.—Any one who believes not in Jesus Christ as the Son of God, and the Saviour of the world."

"Let him that readeth understand,"

C.

FOR THE RELIGIOUS INQUIRER.

Mr. Editor,—To me it is perfectly disgusting, to hear people, who call themselves Christians, decrying the doctrine of Universal grace as licentious, while their own acknowledgments, and the most unbending facts, attest the depravity of their own sect. A late call for money from the churches composing a Baptist Convention, closed with the following left-handed compliment;

"Were it not for the deep-rooted depravity of the human heart, exhortations on this subject would be unnecessary, especially with those who profess to know experimentally the grace of our Lord Jesus Christ."

Now if those who "profess to know experimentally the grace of our Lord Jesus Christ," possess this deep-rooted depravity," the question may well be asked, "what do ye more than others?" Such concessions, from such a quarter, are by no means calculated to impress the thinking mind with very favorable ideas of the value of their principles. But certainly, modesty, and some respect for consistency, should teach them to examine the beam in their own eye, before they solicit the privilege of pulling the mote from their brothers eye.

Y.

REWARD OF HYPOCRISY.

It is said that Constantius, the father of Constantine, finding, when he came to the throne, a considerable number of Christians in office, and at court, issued an edict, requiring them to renounce Christianity, or quit their place. The far greater part of them readily and resolutely gave up their employments and prospects, in order to preserve a good conscience; but a few cringed, and renounced Christianity. When the emperor had thus made full proof of their disposition, he turned out every one who had complied, and took all the others in again, giving reasons for his conduct, that "those who would not be true to Christ would not be true to him."

Those persons, who are afraid or ashamed to acknowledge their belief in Jesus, as the Saviour of the world, have their condition and fate pretty fairly represented by the ruin of the false christians, who lived in the reign of Constantius. It is very certain such persons have little regard

for any religion, as they love the praise of men more than the praise of God; but Heaven in its justice will punish their deceitfulness and teach them that it is an evil and a bitter thing to forsake the living God, and to make an arm of flesh their trust.



RELIGIOUS INQUIRER.

SATURDAY, JUNE 4, 1825.

"Earnestly contend for the faith."

GOODNESS OMNIPOTENT.

Be not overcome of evil, but overcome evil with good.—Rom. xii. 21.

Concluded from page 103.

Let us now consider the affirmative part of the text: *But overcome evil with good.*

1. *Overcome evil thoughts.* The proper method of subduing evil thoughts consists in holding no opinion against others more strongly than evidence warrants, and in remembering all the good things which they have done for us, and for all. In not brooding over any slight or great insult, or injury we may have received, and in recollecting we are not faultless; that we have great need to be forgiven, and that our evil thoughts destroy our peace, but do not reclaim the offender. If you could give serenity to your souls by evil thoughts, or reform those against whom they are indulged, you might reasonably be overcome by them; but when both these objects are placed at a greater distance by their cherishment, you must be insane in permitting them to gain empire over your hearts. When you reflect on your guiltiness in the eye of Heaven; when you consider your ingratitude to the eternal Almoner, and the numerous injuries you have committed against your fellow men, you will feel no disposition to think evil of others, but will kneel before the throne of heaven and implore the forgiveness of your multiplied and aggravated transgressions. It is vain to expect others will think well of you because you think ill of them, but it is reasonable to believe others will cherish good feelings for you, if you do for them; for what you mete to others shall be measured to you. Some might fancy the thoughts, feelings and affections so entirely concealed, that they have no influence on society, but herein they mistake. The thoughts are generally written in the face, in clear and legible characters, so that a look has pierced deeper than a sword, and caused the heart to feel more agony. Hence the necessity of keeping a diligent watch over our thoughts, for from them proceed the goods and ills of life. If you could gain a single advantage for yourselves or others by yielding to

evil imaginations, you would be bound to make your heart a scorpion's nest; but as you effect your own ruin speedily and certainly, and spread wide and lasting calamity among others by these foolish, these wicked indulgences, you are bound by every law of heaven and earth to keep your hearts pure, that you may constantly see God and enjoy his life-giving smile.

2. *Overcome evil words.* When people believe they are injured or insulted, and feel the risings of anger in their bosoms, it would be expedient that they retire from the scene of provocation, and pour out their hearts in prayer to God for their enemies and themselves, entreating him to cure their foes of their madness, and to save them from the dreadful malady. Every reflecting person knows that a soft answer turneth away wrath, and that grievous words stir up more strife; hence that person is truly insane, who endeavors to gain a lost friend by bitter words, or who strives to end a quarrel by harsh and irritating language. In order to prevent evil words, remember him who gave the power of speech, and thereby distinguished you from the brute creation. Recollect the excellent purposes for which it was imparted, and your responsibility to a holy God for its rational use. When your tongues are given to praise your Creator and communicate instruction and solace to the ignorant and the afflicted, can you consider in whose presence you speak and pervert the rich blessing? When you are tempted to speak evil words and curses, recollect God has more reason to pronounce on you an eternal malediction, than you have to reproach your enemy with his most trivial offences. Remember the goodness and long-suffering of God; how graciously he lengthens out your days, and crowns them with blessings, which the prayers and united exertions of the universe could not procure. Consider his infinite love in the mission of Jesus. Ponder the Redeemer's mildness in bearing with un-murmuring patience the scoffs and mockery of sinners, though he could have called twelve legions of angels to his assistance; though he could have sent a more destructive rain on Jerusalem, than that which burned Admah and Zeboim; though he could have caused the earth to swallow his murderers, as it did Korah, Dathan and Abiram, yet he uttered no evil word, imprecated no vengeance on his crucifiers, but while they gave him gall and vinegar, pierced his side and mocked the groans in which he died, he prayed, *Father, forgive them.*

3. *Overcome evil deeds.* The same remarks should be made on this point, which were made on the last, and the same examples presented for imitation. Man differs from all the inhabitants of the earth in many important respects, and his peaceable character seems to be implied in his very form and structure. All animals, destined to live by war, are furnished with talons, beaks and tusks; but man has none of these, nor is he supplied by nature with a single weapon but reason. From his godlike port he appears the lord of the earth, and the savage monsters of the desert, conscious he is their sovereign, retire from his noble

presence. Shall a being, resembling his Creator in the powers of his mind and feelings of his heart, permit the influence of evil thoughts, the utterance of evil words and the infliction of murderous blows? The irrationality of evil deeds is evinced by this consideration, they invariably frustrate the design they are intended to advance. If you have an enemy whom you wish to kill, I counsel you to destroy him, but be careful to do it effectually. Return good for evil, blessing for cursing, prayers for reproaches, and you will murder his enmity and make him your friend. For the prevention of wicked acts, let any one consider, he might as rationally pour oil into Vesuvius to quench its fires, as attempt to advantage himself by inflicting blows on his enemies; for increase of rage would be the consequence in both instances. In brief, reflect that deeds of wickedness render more distant the object of your wishes, inflict unnecessary pain on yourself and others, and stain your soul with blood in the judgement of God. Keep the conduct of Jesus in full view, and govern yourselves by his heavenly instructions. In this way iniquity will cease, and evil deeds disappear from the earth.

4. *Overcome profaneness.* You will easily subdue a habit of irreverent speaking of God, by considering he keeps your heart beating, and gives you the strength you employ in cursing his name. By considering the mortification you would feel, should your greatest earthly benefactor hear you employing his name on the most trifling occasions, and in the company of the most abandoned, and by remembering your mortification and repentance should be proportioned to the dignity of the character with which you trifle. By recollecting the horrible examples you are setting for your children, for which they may curse you, when your heads are beneath the clouds of the valley. You will counteract this evil, by observing it takes away the sacredness of an oath, and induces judges and jurors to perjure themselves for a small gain. But you will obtain the deepest sense of its enormity and the strongest desire to overcome it, by pondering the pure and holy character of the being against whom you sin, and meditating on his graciousness and love, in permitting you to live a moment after the perpetration of an offence, so full of ingratitude and impiety. Let it no longer be said, because of swearing the land mourneth, but because of reverence and uprightness, the land rejoiceth. By following such counsel, the evil might be exterminated, all brought to one pure language and to seek the Lord with one consent.

5. *Overcome intemperance.* The readiest method of destroying this vice consists in a diligent consideration of our dependence, relation and condition. You are a pensioner on the bounty of God for every breath, for every blessing; and as a grateful recipient should eat, and drink and do all things for his glory. Our connexions in society are not only desirous for our welfare, but anxious that we may sustain characters, that will gain the confidence and esteem of the good, and which they may safely imitate. We all have strong desires for happiness, and must know, unless

we are totally devoid of reflection, that this vice fills our cup with unmingled wormwood. Let us sit down and feelingly ponder these things, and view the extensive ravages which this desolating plague has effected in individuals, in families and nations, and ask our souls if they do not recoil at the appalling ruin, and whether a regard to God, a love for our friends and a concern for ourselves do not imperiously forbid the indulgence of this deadening sin. Let us consider that all distinction between man and beast is destroyed by this vice, and that the greatest philosopher, when its victim, is reduced to a level with the meanest wretch. May these solemn thoughts deeply impress the young, and fortify their minds against temptation. May the ghosts of the buried debauchees stand thickly round their path, and warn them of the perdition into which they are plunging. My young friends, take this counsel to your souls, and pause and ponder,

'For in the wreath that decks the flowing bowl,
Fell adders hiss, and poisoned serpents roll.'

6. *Overcome evil teaching.* That you may successfully oppose the tendency of evil teaching in others, deeply and solemnly meditate on the charity of the Eternal in giving you an elevated station in the scale of existence. Seriously and thankfully reflect on his constant guardianship, his forgiving love, his eternal compassion in the mission of the Saviour. Remember your forgetfulness of God, your disobedience to his commands, and his constant, his eternal regard and remembrance of you. These reflections will prevent your entertaining mean and degrading ideas of your heavenly Father, and cause your heart to ache and your eyes to flow, when he is represented as driving helpless, shrieking and sinking immortals into the bottomless and fiery gulf of eternal ruin. If you feel indescribable anguish when you hear your earthly friends defamed, what agony of heart, what pungent and intolerable grief must you feel, when the ever blessed God, our kind and unfailing friend, is misrepresented, and made to possess a disposition no better than that of Attila, Nero, or Caligula. Can you teach your little children to resemble such a being, when, if your instructions are carried into practice, this earth would become a Pandemonium. Did your children feel that hatred towards you, which they are taught God entertains against them, your grey locks would quickly come to the coffin. If you wish for any enjoyment in this life, if you wish your children should be kind and dutiful when you are tottering over the grave, teach them God's true character, and assure them they ought to love him, because he first, from eternity, loved them. Teach them that God so loved the greatest sinners, that he sent his Son to save them, and that all, who represent him as the enemy of the wicked, traduce his character. If you wish to make your children mild and affectionate, would you not give them examples of mildness and affection, would you not impress on their hearts sentiments of kindness and philanthropy? If you wished to render them hard-hearted and cruel, would you not teach them to admire the ha-

trad, ferocity and remorseless brutality of murderers, assassins and tyrants? The inference is plain; if you love your children, you will persuade them to love God, because he loves them. You will frequently say, little children, love one another, and so conduct that you may be young disciples of Jesus.

In the last place we will review these arguments, and determine their conclusiveness; not only as they apply to individuals and communities, but as they apply to the universal government of God. Every person knows, by reason and experience, the impossibility of overcoming evil in himself or others by greater evils, and that he might better attempt to quench the sun with a drop, or fire the ocean with a spark, than to subdue anger with anger.—Maliginity in one excites animosity in another, and good produces good. As this reasoning is perfectly plain, and perfectly applicable to all societies and individuals, let us ascertain its applicability to the government of God.—When he requests us to be like him, and when a resemblance of him makes us happy, it is not possible that he should hate us. He commands us to be perfect as he is perfect; hence, our principles of action must be the same, if we comply with this requirement. When any being hates, he is overcome of evil; then if God hate sinners, he is overcome of evil. But how can God hate sinners and direct us to be perfect as he is, by loving our enemies and praying for our adversaries? If sinners be enemies to God by wicked deeds, and he hates them, we cannot imitate him in loving our enemies, nor did Christ imitate him in praying, *Father, forgive them*. The truth is, evil eternally will produce evil, and if God attempt to destroy it by anger, wrath and fury, he conducts like man, who is already perfect enough in this respect. But as all God's designs are wise, they will go into effect; for he has never intended the destruction of sin (which is all the moral evil in the universe) by wrath, nor instructed mankind to subdue it in this manner. If he intended its eternal reign, he might command us to be full of revenge to overcome it; but as he designs its complete extermination, he commands us to overcome it with good.

WHAT IS TRUTH?

Were each person to make this inquiry in the sincerity of his soul and to use every mean which a bountiful God has imparted for the ascertainment of this fact, illiberality and uncharitableness would disappear, and information be gratefully accepted from any quarter, from every one, who should attempt to instruct. But while the contemptuous inquiry is, can any good thing come out of Nazareth? men are kept at the greatest distance, each from the other, when their interest intent consists in hearty union for the promotion of knowledge and virtue. Though people may not entertain the same opinions, they can live in the unity of the spirit and in the bond of peace, and, from this very difference of belief, seek and elicit the truth. It should be recollected that names avail nothing, and that

truth does not lose its character by the sect of the writer or speaker, or the station he may occupy.

—————"The rose

By any other name would smell as sweet."

Gold, which is a great article of commerce, is not received because it bears the English, French or American stamp, but on account of its intrinsic value. In like manner should any doctrine be received, not because it comes from a particular school, wears a favorite name or is defended by a celebrated teacher, but because it speaks the language and bears the impress of truth. Do we examine opinions in this manner, weighing the arguments in even scales and coming to a dispassionate conclusion, which conscience deliberately pronounces impartial? unless this be the case, though our sentiments should be ancient, imposing and popular, it would not rest on the testimony of Heaven, but on the traditions and dreams of men. Indeed, unless we have made some investigation, we can scarcely be said to have any opinion; for never having attended to the opposing claims of different sentiments, nor tested the evidence on which ours is supposed to rest, we can make no satisfactory inference concerning our faith but must rely on the piety and research of our instructors for its goodness. Do we pray, O God, lead us into all truth? and practically search for it as for hid treasure? or do we reject any doctrine because it does not promote our denomination, or quadrate with our particular views? if this be our feeling, we do not inquire for the truth, nor wish for its discovery or publication, as the interest of sect is the only one that lies near our hearts, or engages our thoughts. When this is the case, we are unwilling to come to the light, lest our deeds should be reprov'd, but disposed to keep the dark and crooked road of policy to retain place and power, and escape the obloquy and contempt we have richly earned. In thus acting, we resemble the Spartans, who considered theft no crime, unless it were detected and exposed. And to prevent this, they devised every stratagem and underwent the severest pain, for there was no guilt in the *theft*, but in its being *known*. Unless we resolve to understand and *speak* the truth, all declamations about it are mere moonshine, only fitted to cheat the simple and reserve the shadow of a character, after the reality is gone. These remarks are the more necessary, as people generally ask what is the orthodox faith, or what does my sect believe, without inquiring what has God revealed, or how shall I interpret the scriptures. Were these latter questions pressed home on the conscience, we should have fewer ignorant and bigoted teachers of religion, less zeal without knowledge and more charity. But while it is imagined that truth can be monopolized and rendered private property, that the scriptures have a *secret meaning*, and must be explained like a book of riddles, and that nothing is more impious than, unbelief in what the great and the poor have asserted, fear lest the venerated system must be discarded, or love of ease and popular favor will prevent thorough and per-

vering research. Should we conduct like the Bereans, and practically say, great is truth, and stronger than all things, we should be able to give those inquirers a reason for our faith, whom we now repel or silence with *hard words* or bold assertions. Let no man deceive you with *vain words*; prove all things, hold fast the good; *seek the truth* in love, and your faith will rest on eternal rock, and you will defend it with scriptural reasons and an unspotted life.

GOOD NEWS.

Br. Stephen R. Smith has received a second letter from a Universalist Society in Glasgow, Scotland, which contains some pleasing intelligence concerning the spread of the doctrine in that country, and many cordial felicitations on its prevalence in this land of freedom and knowledge. The writers say, "we likewise rejoice to hear of the increase of preachers, and if you could send over missionaries to convert the old world, instead of their sending to teach the new, it would be welcome news to us; and the scholars would teach the masters."

How do we rejoice to hear of the noble and disinterested conduct of those ministers, who when they find, that they hold an error, acknowledge the same, and forsake those connexions in which they have been nursed. We too had one of those worthy characters, who counted it "more honor to suffer reproach with the people of God, than to enjoy the pleasures of sin for a season."—Our third annual meeting of delegates from churches in the west of Scotland, was held in July last. The meeting was opened with praise and appropriate prayer; Br Worrall then read the report, and concluded with moving ten different resolutions, the second being, that a fund be raised for the purpose of circulating tracts. We have taken this resolution into consideration, and have established "The Glasgow Universalist Corresponding and Religious Tract Society." The letter is signed by D. SUTHERLAND, JR. JOHN POINTER and WILLIAM WORRALL, *Pastor*."

The above extract is given that our readers may have some knowledge concerning the progress of truth in the eastern hemisphere; that they may know what obstacles and opposition our brethren have to encounter, and that they may be persuaded to imitate their example in the establishment of a *tract society*. Though our paper has said little on this subject, a deep anxiety has long been felt that the young and the reflecting might enjoy better opportunities for obtaining a correct knowledge of our sentiments, and their consistency with themselves and the scriptures. Should all, who would read, enjoy the facilities, which tracts would give, of understanding our belief, the community would be more correctly informed, and consequently entertain more charitable feelings towards us. Some plain elementary works are peculiarly necessary for the young, that they may be early instructed in those great truths which will sweeten their hearts, purify their morals and make them wise unto salvation. And when the prin-

ciples of error and wickedness, like the seeds of the thistle, are flying with every wind, shall Universalists remain inactive or unconcerned in the glorious cause of human improvement and happiness? will they not furnish means for training their children in the nurture and admonition of the Lord, in the love and practice of virtue? We cherish the hope that effectual means will soon be devised, and this hint carried into beneficial operation.

EXCOMMUNICATION.

We learn by the last *Gospel Herald*, that a lady, by the name of ELECTRA TERRY, has been expelled from the Methodist Church in Southold, Long Island, for believing in the salvation of all men. The *Herald* contains her letter and address to the church, in which she fully states her faith in the great salvation, and defends it in a christian spirit, and with clear and pertinent evidence from the scriptures. That our readers may know how to estimate our expelled sister, we give an extract from her address to the church. "Dear Brethren and Sisters, when my soul was overwhelmed with the dark clouds of despair, when I feared an angry God had no mercy in store for me, and my soul sunk under this imaginary horror, then you extended to me the hand of fellowship and charity, and I was considered as a member of your society. But now, since it has pleased God, in his great mercy, to lift upon me the light of his reconciling countenance, to establish my goings, and to fill my soul with his love, you have cast me off. Surely this is surprising! But forever blessed and adored be the name of my God and Redeemer; when earthly friends have cast me off, the Lord hath taken me up. The Lord he is my God; the Holy One of Israel my defence; my soul doth put her trust in that God who has promised and who is able to perform, and will perfect that which concerneth me. I stand accused of believing in the final restoration of *all mankind*," This is the head and front of her offending.

People were cast out of the synagogue in ancient times for believing Jesus to be the Saviour of the world, and we are sorry to notice the same exclusion in the present day. But let those, who are proscribed in the same manner, rejoice that they are counted worthy to suffer shame for the name of Jesus, and remember, that they who trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever; and that as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, ever forever,

MR. M'CALLA.

It appears by the *New York Observer*, that the Rev. William L. M'Calla, the redoubtable champion of endless misery in the controversy with Mr. Kneeland, was installed on the 12th ult. by the presbytery of Philadelphia as pastor of the 8th presbyterian church in that city. If the controversy gives a fair specimen of his talent and temper, he must be a very *instructive* and *useful preacher*.

The first numbers of the *Evangelical Restorationist*, published at Troy, N. Y. and edited by the Rev. BARZILAI STREETER and the Rev. DOLPHUS SKINNER, has just made its appearance from the press.

The Methodists at Cheraw, S. C. have invited Christians of other denominations to attend with them at the Sacrament of the Lord's Supper.

MISCELLANEOUS.

INSTALLATION.

On Thursday, the 19th inst. the Rev. SETH STETSON was installed over the Universalist Church and Society in Salem, Mass. The services were performed in the following manner: Reading of the Scriptures and the Introductory prayer by Rev. H. H. Winchester; Sermon by Rev. P. Dean, from 2 Cor. xii. 14, "*I seek not yours, but you.*" Installing Prayer by Rev. S. Streeter; Delivery of the Scriptures and Charge, by Rev. T. Jones; Right hand of Fellowship, by Rev. S. Streeter; Address to the church and Society, and Concluding Prayer, by Rev. H. Ballou, 21; Benediction by Rev. S. Stetson.

A respectable congregation was present, and gave good attention.

The prospects of this Society are now flattering.—May the Lord continue the prosperity, and his blessing on the connexion.

Magazine.

Mr. Stetson has been a zealous Hopkinsian, a Unitarian, who believed in endless misery, and now he appears to be an honest, well informed and sincere Universalist. May the Lord bless him and keep him, give him additional light and love, and make him an able and faithful minister of the New Testament.—[Ed.]

FIRE IN PROVIDENCE.

A little after 11 o'clock on Monday evening last, a fire broke out in a workshop occupied by Mr. Rhodes G. Allen, cabinet-maker, situate on the rear of Westminster-street and near to the Universalist Chapel. The wind was quite fresh, and notwithstanding the great exertions of our citizens, the fire could not be arrested before it had consumed the building in which it originated, the house owned by the heirs of the late James Rhodes, (including a grocery store) owned and occupied by Capt. Samuel Young, the house at the corner of Union-street, occupied by Mr. Oliver Carpenter, the house adjoining, owned by the heirs of Peter Taylor, and occupied by Mr. Richard S. Updike, the house on the north side of Westminster-street, owned by Gen. Carrington and occupied by Mr. Thomas B. Fenner, together with that ornamental edifice, the Universalist Chapel, erected a few years since at great expense, the walls only of which we regret to say, are left standing. Several houses were much injured by the fire.

SOCIETY.

A meeting of the FIRST UNIVERSALIST SOCIETY in this town was held on Wednesday last, when they unanimously voted to rebuild the CHAPEL, which was destroyed by fire on Tuesday morning. Subscriptions for that purpose are now opened.—[Telescope.]

NOTICE.

The Rev. Zelotes Fuller has engaged to preach at Norwich, Con. for one year. May the Lord of the vineyard abundantly prosper his labours, and render him instrumental of advancing the best interests of Zion.—ib.

The following essay, by our esteemed friend and brother, F. W. P. GREENWOOD, now colleague of the Rev. Dr. Freeman, Boston, is so strong, plain and replete with good feeling, and so admirably suited to remove the belief in eternal misery from every reflecting mind, that it is presumed our readers will be much pleased with the moral and intellectual repast which is presented below.

ETERNAL PUNISHMENT.

The doctrine of *eternal punishment* teaches, that by far the greater part of mankind enter, after death, into a state of torment as horrible as the omnipotence of an angry God can inflict, as unintermitted as the flow of time, and as lasting as eternity.* This doctrine becomes if possible more revolting, when connected with the doctrines of natural depravity and election, which assert that all men are liable to everlasting punishment on account of the sin of Adam, and that only a few who were elected before the foundations of the world, are to be delivered from this curse of their nature, by conversion or regeneration, without any regard to what they may have done or omitted to do. But it is not necessary to give the Calvinistic view of the doctrine. In its simplest form it is shocking enough; for in its simplest form it supposes that there are human beings, who, within the rounds of a few earthly years, can commit sin enough to render themselves worthy of ceaseless torment through the countless ages of eternity; and that no remorse, no repentance, no desire to return to God and goodness, will ever entitle them to the least remission or suspension of this inconceivable woe, nor to the slightest hope that it will ever be mitigated or come to an end.

The few arguments which I have to offer against this doctrine, are to my mind conclusive. They are drawn from the character of God, and from the true design and end of punishment.

We all believe that God is perfectly good, and perfectly wise, and infinitely powerful. Such ideas of the Deity do in themselves contradict the notion of endless misery; and I cannot see how any person can hold them all consistently with each other. If God is perfectly good, if he is the very essence of benevolence and goodness, he must have designed the happiness of all his intelligent creatures—he must have designed to make existence on the whole a

* One extract from Edwards' Sermon on the Eternity of Hell Torments, will be a sufficient statement of this doctrine. "How dismal will it be when you are under these racking torments, to know assuredly that you never, never shall be delivered from them; to have no hope. When you shall wish that you might be turned into nothing, but shall have no hope of it; when you shall wish that you might be turned into a toad or serpent, but shall have no hope of it; when you would rejoice, if you might but have any relief, after you have endured these torments millions of ages, but shall have no hope of it; when after you have worn out the ages of the sun, moon, and stars, in your dolorous groans and lamentations, without rest day or night, or one minute's ease, yet you shall have no hope of ever being delivered; when after you have worn out a thousand more such ages, yet you shall have no hope, but shall know that you are not one whit nearer the end of your torments; but that still there are the same groans, the same shrieks, the same doleful cries incessantly to be made by you, and that the smoke of your torment shall still ascend for ever and ever; and that your souls, which have been agitated by the wrath of God all this while, yet will still exist to bear more wrath; your bodies, which shall have been burning and roasting all this while in these glowing flames, yet shall not have been consumed, but will remain to roast through an eternity yet, which will not have been at all shortened by what shall have been past."

blessing to all on whom he has bestowed it. If he is perfectly wise, he must have adopted the best method for securing such a result. If he is infinitely powerful, he must be able to guard against every circumstance which might defeat his purposes, and he must finally and inevitably accomplish them. These deductions appear to me to be drawn directly from the unquestioned premises, and to be as sure and as sublime as the holy attributes which furnish them. How can a Being who is goodness itself, form a creature who shall be even liable to everlasting wretchedness, and curse it with a life, which, with the exception of a mere point or two of time on this earth, may be to it an agonizing and intolerable burthen forever? It is impossible. And if he intends the happiness of every creature, and yet that happiness is not at last effected, he must be deficient in wisdom and power; deficient in wisdom to plan the means, and in power to produce the end.—Should it be asked, why there is any pain or suffering whatever in the world; why all men are not formed to be always and entirely happy without any liability to sin or misery; the answer is, that the scheme of Providence is evidently progressive, and we are bound to believe it the best which could have been adopted; that we see pain followed in many instances by the most beneficial consequences, and should conclude that under the administration of Omniscience this will be its final and invariable result; and that so long as there is a great and ever increasing preponderance of happiness in the existence of every individual, the gift of existence must be to every one an inestimable blessing.—Should it be said, on the other hand, that the very principle that a certain proportion of evil is conducive to the greatest degree of happiness, may demand the eternal misery of some in order to secure the greatest general good—it is answered, that it is impossible to conceive how the infinite misery of the majority is to bring about the greatest sum of felicity; and further, that if the system of Providence does not tend to the ultimate good of all, it is not a perfect or a merciful system; and if there is a single person whose existence is on the whole miserable, the Creator is to that person a partial and malignant being; for what is it to him that the rest of creation are happy so long as he can never share their happiness. Happiness cannot be of this transferable nature. That God may be infinitely good, he must be good to every creature whom he has made; and he cannot be good to every creature if he even places one of them in danger of everlasting misery. From the acknowledged attributes of God therefore, I draw the conclusion that the doctrine of everlasting punishment must be false.

We may arrive at the same conclusion by considering the true nature and design of punishment. Punishment is the infliction of pain, with the intention of producing reformation. If it be not conducted with this intention, it is revenge. We say then that no other punishment can be employed by the all-merciful God, than corrective punishment. Like the figure of Janus, it must have two faces; and while one of them looks back on the offence, the other must look forward to the reformation of the offender. A purely merciful being cannot make use of punishment which is merely vindictive. By inflicting pain on account of the commission of evil, he must intend to correct the cause of that evil. If with the intention of correcting, he does not at last correct it, he manifestly wants the power of effecting his end, and is no longer omnipotent. And as evil is corrected, the subject of the correction must become virtuous, and consequently happy; for to say that the cause is removed which produced misery and called for correction, and yet that the misery will remain, is an absurd contradiction; it is to say that the individual has returned to virtue, without experiencing its necessary and constant influences and effects. In short, the very idea of corrective punishment contradicts the supposition of its eternity; and corrective punishment alone is consistent with perfect wisdom and goodness.

I know that it is common to say, that outraged justice

demand the infliction of punishment without regard to correction. It is an abuse of the word. Justice demands nothing which is inconsistent with goodness. What indeed is the justice of the Supreme Being, if it be not the design of his infinite goodness directed by his infinite wisdom, and accomplished by his infinite power?

INDUSTRY.

The *Jews* are said, during some periods, at least of their existence as a people, to have educated their children, universally, in active business; and to have adopted, proverbially, this aphorism, that *he who does not bring up his child to useful industry, brings him up to be a beggar and a nuisance*. It is to be fervently wished, that all Christian parents would adopt the same maxim, and thus prepare their children to become blessings, both to themselves and mankind. It has been repeatedly observed in these discourses, that industry and economy are not natural to man, and can only be established by habituation. These habits must both be begun in the morning of life, or there is danger that they will never be begun successfully. As no man consistently with his plain duty, can be excused from being industrious and economical himself; so no man can be justified for a moment, who does not effectually communicate both industry and economy to his children. He who at first made labour the employment of mankind, and who afterwards commanded to gather the fragments, that nothing might be lost, will admit no excuse for the neglect of these duties, whether they respect ourselves or our offspring. In this subject, parents and children of both sexes are equally concerned. Both parents are bound to teach their children, and their children of both sexes are bound to learn to be industrious, and economical; to fill up their time with useful employments; to methodize it, that it may be thus filled up; and feel that the loss of time, the neglect of talents, and the waste of property, are all serious violations of their duty to God. The parents are bound to inspire, and the children to imbibe, a contempt, an abhorrence, for that silly, worthless frivolity, to which so many children, of fashionable parents especially, are trained; that sinful waste of the golden hours of life; that sickly devotion to amusement; that shameful, pitiable dependance on trifling, to help them along, even tolerably, through their present, tedious, dragging existence. Few persons are more to be pitied, as certainly few are more to be blamed, than those who find their enjoyment only in diversions; and cling to a ride, a dance, a visit, a play, or a novel, to keep them from sinking into a gloom and despondence. Industrious persons, who spend their time in useful pursuits, are the only persons whose minds are serene, contented, and cheerful. If we wish happiness for our children, then we shall carefully educate them to an industrious life.

Dwight's Sermons.

BE KINDLY AFFECTIONATE.

Monica Austin's mother, had a very ill husband, of a very cross and perverse disposition. A heathen woman, who lived near her, asked her, "How comes it to pass, that you and your husband live so well together? We know your husband is of a very cross and perverse disposition, yet we see nothing but a great deal of sweetness and love between you; it is not so with us, we cannot do so." Monica answered, "It may be when your husband is untoward and perverse, you are perverse again, and give him cross answers; but the Christian religion teaches me otherwise. When my husband comes home, and is in a passion, the Christian religion teaches me to be as loving, dutiful, and amiable to him as I can. So I have gained the heart of my husband."

The above anecdote shows the benefit of kindness in a very happy manner, and should teach all who read it to

render blessing for cursing, good for evil, and love for hatred. We see how assiduous tenderness and unweariable affection overcame in this case, though rage and perverseness might have been strengthened by long indulgence; and we should realize the same good effects in our families, if the experiment were made from the right motive and with persevering resolution. That this scrap of history may be of any use, each must copy the lesson into his heart and life, and he will achieve victories, that will more richly entitle him to a chaplet of stars, than any, which blood-stained heroes and sceptred murderers have ever obtained.

NEW UNIVERSALIST MEETING HOUSE.

The Universalist Society in Hopbottom, Susquehanna Co. (Pa.) are building a commodious House of worship, and have progressed so far as to have the building covered, and contemplate its completion the ensuing summer. They give a praiseworthy evidence of a good spirit, by a resolve that their House shall be opened to Christians of all denominations, when not used by themselves.

Gospel Herald.

POETRY.



"Let every thing that hath breath praise the Lord."

THE FELON

BY M. G. LEWIS.

Oh, mark his wan and hollow cheek,
 And mark his eye balls glare;
 And mark his teeth in anguish clench'd,
 The anguish of despair!
 Know, since three days his penance borne,
 Yon felon left the jail;
 And since three days no food has pass'd
 Those lips so parched and pale.

"Where shall I turn," the wretch exclaims,
 Where hide my shameful head?
 How fly from scorn? Oh how contrive
 To earn my honest bread?
 This branded hand would gladly toil,
 But when for work I pray,
 Who sees this mark, 'A Felon,' cries,
 And loathing turns away.

"This heart has greatly err'd, but now
 Would fain revert to good;
 This hand has deeply sinn'd, but yet
 Has ne'er been stained with blood;
 For work or alms in vain I sue,
 The scorners both deny.
 I starve, I starve—then what remains!
 This choice—to sin or die.

"Here virtue spurns me with disdain;
 There pleasure spreads her snare;

Strong habit drags me back to vice,
 And urged by fierce despair;
 I strive while hunger gnaws my heart,
 To fly from shame in vain!
 World! 'tis thy cruel will!—I yield,
 And plunge in guilt again.

"There's mercy in each ray of light
 That mortal eyes e'er saw;
 There's mercy in each breath of air
 That mortal lips e'er draw;
 There's mercy both for man and beast
 In God's indulgent plan;
 There's mercy in each creeping thing,
 But *Man has none for Man.*

"Ye proudly honest! when ye heard
 My wounded conscience groan,
 Had generous hand of feeling heart,
 One glimpse of mercy shown—
 That act had made from burning eyes,
 Sweet tears of virtue roll;
 Had fix'd my heart assur'd my faith,
 And *Heaven had gain'd a soul!*

FROM THE (N. Y.) TRUTH TELLER.

THE VESSEL COMING IN.

A SONNET.

Borne on the mighty billows of the tide,
 From distant lands the sons of ocean come,
 Spreading their amplest sails they quickly glide
 Over the deep, impatient for their home.

See! on the pier,—a mother takes her stand,
 With varied countenance of fear and joy
 She, in her arms, exulting, clasps her boy,
 Long ere he springs on his dear native land.

The wife, the tender partner of her care,
 Expects,—and eager eyes the distant sail,
 The prattlers point and say "My father's there!"
 And all the infant group his coming hail.

Dear is the hope,—that on a fairer shore,
 I too shall meet my friends—and part no more.

A CARD.

SETH PARSONS, Attorney at Law, late of Suffield, now of this town, has opened his office on the second story in Henry L. Ellsworth's brick building, on the south side of Court-House Square, over the U. S. Bank, where he will attend regularly to all professional calls; and so far as diligence, punctuality and fidelity may avail, he hopes to give satisfaction to his friends and others who may entrust to him their business.

Hartford, May 30th, 1825.

JUST PUBLISHED

And for sale at this office, and at the office of the American Mercury.

Reasons for believing in Universalism, or the ultimate salvation of all men.

A SERMON delivered in the First Independent Universalist Church in Hartford, on the fourth Sabbath in May.

By JOHN RISEE, JR. PASTOR.

"Come now let us reason together."

Published by request. Price 12 1-2 cents.

Just Printed, and for sale at this Office,

**THE CHILD'S
 SCRIPTURAL CATCHISM.**